

June 21, 1989

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Local Group Will Fight 'English Only'

By Robert O'Malley
A local organization is warning that a proposed constitutional amendment to make English the official language could threaten bilingualism for the state's immigrant population.

While local officials say they have heard through various sources that Massachusetts has been targeted by the English Only movement and that a referendum measure would be proposed, Cameron Whitman, field director for U.S. English denies that her organization is making any effort to single out the state, saying that U.S. English only provides advice to people in states who want to initiate a campaign. She says her organization has advised Republican Rep. John Loring of Acton, who has submitted a house bill proposing that English be made the state's official language.

While making English the official language may at first seem innocuous and, if anything, merely symbolic, opponents of the movement view it as a threat to a variety of bilingual services, including health information in the native languages of immigrants, interpreters in government proceedings, and bilingual education and ballots.

In Massachusetts there are currently two house bills proposing that English be made the state's official language: the first was submitted by Rep. Loring and stipulates that the proposal should not be interpreted as having a "deleterious or negative impact" on programs that assist immigrants.

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called "English Only" that immigrants are not learning English fast enough and that programs are keeping them from their native tongues too well. The "English Plus" movement believes that greater effort should be made to teach immigrants English while recognizing the native languages can contribute to American life and culture.

U.S. English - a D.C.-based organization founded in 1983 by former California Rep. Dr. John Loring - is pushing for the establishment of English as the official language in 17 states. In 1988, Arizona, Colorado and Florida passed constitutional amendments that establish English as the official state language. Organizers of Massachusetts English Plus believe that Massachusetts and New York are being targeted by the English Only movement as the next states efforts will be mounted to make English the official language. Although a

Asian Activists Struggle Against Limited Roles and Stereotypes

Students Will Continue Struggle from Abroad

by Robert O'Malley

As the Chinese government continues its harsh crackdown on the pro-democracy movement, many Chinese students in this country appear to be turning their back completely on the Chinese government and the Communist Party.

While the student movement in its earliest phase had simply requested a dialogue with the government over such issues as official corruption, freedom of the press and greater democracy in China, the overseas students are suggesting now that such freedoms can't be realized under a government that took such harsh measures against a non-violent student movement.

Saying that much of what the students asked for were rights already protected by the government's constitution, they suggest that China needs new leaders and a new government after the June 4 massacre of hundreds, if not thousands, of protesters in Beijing.

And while the impetus to call for a new Chinese government originated with the June 4 massacre, the seeds of doubt about the government and the Communist Party appear - at least for some students - to have been planted at a fairly early age.

For Gu Zhen questions about the true character of the Chinese government

began to surface during the 10-year Cultural Revolution, which began in 1966. "My father was persecuted for his religious beliefs," says Gu, a Ph.D. candidate in English literature at Boston University. "He was a Christian."

Explaining that his home was searched and his parents were separated from their children, Gu, a native of Shanghai, suggests that he quietly began to question the moral integrity of a government that would harass his family in such a way. "The question naturally arose," he adds. "What is the Communist Party?"

Tianxing Liu, a Ph.D. candidate in Astronomy at BU and a native of Wuhan, said doubts about the government and the Communist Party began to surface while listening at an early age to Voice of America and Taiwan's Free China radio broadcasts. Liu says that at that time even having doubts about the Communist Party was considered counterrevolutionary and a cause for arrest.

A first step in mounting a struggle from abroad against the Chinese government, BU students, along with students at the Massachusetts Institute of Technology and Harvard University, recently founded "independent" student associations.

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Two Organizations Aid Democracy Movement

Boston area Chinese students have vowed to continue the struggle for democracy in China through the work of several recently-formed non-profit organizations.

In addition to the May Fourth Foundation for Democracy in China, which was formed prior to the June 4 military crackdown that left hundreds, if not thousands of demonstrators dead, overseas Chinese students have also founded the China Relief Fund, a charitable organization to help the victims of the military attack.

"We are going to take over the torch for them," said Brandeis student Wen

Xin prior to a State House press conference this week.

"Our immediate goal is to mobilize the American people and the American government - to mobilize their support to stop the killing," said Pei Minxin, a graduate student at Harvard University. The Chinese government, he added, "has openly challenged the world: 'Don't try to stop me when I start to kill again.'"

Donations to the China Relief Fund, the students said, "will be channeled directly back to charitable organizations and families of victims of government-

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CHINA

Students

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While many campuses currently have Chinese student unions, they are supported by the Chinese government and are not therefore truly "independent," the students suggest.

Some students suggest that a network of Chinese student associations will be formed worldwide to promote the overthrow of the Chinese government and the Communist Party.

"Our goal is to support the pro-democracy movement back home," says Liu. "We're going to fight."

"We don't hesitate to say that our goal is to overthrow the current fascist regime," he adds.

"Whatever action we'll take, we'll take together all over the world," says Gu, who explains that one way students plan to keep in touch with each other is through computer networks. "All the students around the world will know we have a computer network," adds Liu.

For overseas Chinese students, the events of the last month have significantly altered their attitudes toward the government, since originally student spokesmen usually said they were not calling for the overthrow of the Communist Party but simply wanted it to become more democratic.

As the Chinese government - through the tightly-controlled media - continues to lie about what occurred on the night of June 4 and begins to arrests hundreds of people associated with the pro-democracy movement, Chinese students at universities outside the country will - for the time being - become the mouthpiece for China's democracy movement.

While the Chinese government has allowed students to study abroad as part of an effort to gain access to much-needed technologies to further the modernization of China, the students - few of whom are supported financially by the Chinese government - say that while they want to return to China to help their people, they don't want to go back if they have to live under the current repressive regime.

"China has been a police state all the time," says Gu. "But now it has been exposed by the media."

"The government is an anti-people government," adds Yecheng Wu, a Ph.D. candidate in geography at BU whose father is the director of a research institute in China. "Every innocent person is in danger. Anyone can be killed."

"Before the massacre I was optimistic. After the massacre I am optimistic," says Liu, whose father is a retired government official and whose mother is a retired school teacher. "More and more people realize the vicious nature of the Communist government."

And while the students admit that the government's violent and repressive tactics may be effective in silencing the people in the short run, they continue to believe that the will of the people will eventually prevail. The people may remain silent, Gu suggests, but it will be a form of silent resistance, and it will ultimately become a refusal to cooperate.

"We have changed a lot during this month," says Gu. "At first they (the students) did not raise the issue of overthrowing the government." The students, he adds, were not "anti-communist" but were simply seeking a "degree of freedom of speech, freedom of the



Yecheng Wu (l) and Liying Liu at BU.

press."

"The essential demand was a dialogue," he says. "It was a very very moderate demand."

"Immediately history taught us a lesson," he adds. "The government was so stupid. They failed to understand. They missed the point by naming the students counterrevolutionaries."

"As long as China remains a Communist state, it will not become a democratic country," adds Liu. "Our ultimate goal is to wipe out communism. This is the conclusion I've drawn over the last 10 years."

For many of the students, the Chinese government no longer represents anything resembling what Karl Marx envisioned when he developed the theory of communism. "They are not communists," says Gu. "They are monstrous beasts. They 'do not deserve' the name, he adds.

"I do not see anyone dedicated to a peaceful, humanistic society," says Wu. The government of China could better be called "imperial" or "feudalistic." "I don't think they (leaders) believe in Communism. It's personal interest, personal prestige," that concerns them, he says.

A government's right to exist "must be based on human rights, moral principles," says Gu, adding that the moral basis for the Chinese government no longer exists. "It implies that people can be killed for the survival of the government," he says.

"Whatever government we have, it must have a moral principle at its base," Gu says. For many overseas students, the

American form of democracy appears to be an attractive alternative. "The essence of the system is right," says Liu. "There are lots of checks and balances."

For now, the students say, they will continue to carry on their struggle from abroad. "It was Sun Yat-sen who organized the first opposition outside of China," said Liu, referring to the Chinese leader earlier in the century who worked for the overthrow of the Manchu dynasty from Japan. Historically, adds Gu, "overseas Chinese were always a source" of change in China.

Some students say they would like to see a multi-party government similar to that of the US in China. "A lot of students are already talking about an opposition party," says Wu, explaining that overseas students are considering forming such a party from abroad.

For now, the students in general seem to believe they cannot safely return to China because of their political activities in this country. "I don't think we can go back to this country," says Wu, explaining that BU students before the massacre had sent a petition to the Chinese government urging it not to use violence against the students.

"I believe that all of us are on the blacklist," Wu adds.

Liu suggests that the government wants students to return to China with technological knowledge, but not with ideas of freedom and democracy. Perhaps when Deng Xiaoping, China's senior leader, dies, the students suggest, China will have the chance to become more democratic.

"As a Chinese I would like to go back," says Gu. "But I will go back as a free man, not a slave."

For questions concerning the May Fourth Foundation for Democracy in China and the China Relief Fund, contact: Ms. Feng Xudong (MIT) 625-1992; Mr. Liu Jun (MIT) 494-9026 or 732-0930; Cai Jingyong (Boston University) 876-2759; Pei Minxin (Harvard University) 628-0853; Wen Xin (Brandeis University) 769-7470 or 736-2858; Xu Chenggang (Harvard) 498-6312.

The mailing address is: May Fourth Foundation, P.O. Box 722, Cambridge, MA 02238; Tel. 617-495-5131 or 495-5171 (Telephone and fax; China Relief Fund, P.O. Box 1144, Cambridge, MA 02238).

Long March for Democracy, June 25.
Noon at City Hall Plaza, Boston. Chinese students and others will march through the streets of Boston to express sympathy for the pro-democracy movement in China. People are asked to make donations for families who lost loved ones in the Beijing Massacre. Checks should be made out to: Long March for Democracy; they should either be brought to the march or mailed to the Bank of New England, Boston, MA 02110. For more information call Yon Lee at 725-3485, or the Walker Center at 969-3919.

Organizations

Continued from Page 1

sponsored violence, to study the pro-democratic movement, protect human and civil rights, ensure non-oppression and non-reprisal of peaceful demonstrations."

"Families of the victims of government-sponsored violence will be the individual beneficiaries of this charitable organization," according to a student statement. "Grants to pay for the cost of funerals, medical treatment and supplies, and to offset the loss of the income of the victims will be made to individual families."

The students also announced that while the May Fourth Foundation was originally formed to send money and supplies to the student pro-democracy movement during its massive demonstrations in Tiananmen Square, they say they are no longer to broaden its purpose.

"The brutal massacre of peaceful demonstrators, many of them students, on June 3-4, the subsequent reign of terror, and the mass arrests now underway throughout China compel the officers of this foundation to reach a decision for the long-term institutionalization and operation of the foundation," the students said in a statement.

Composed of student representatives from the Greater Boston area, the Foundation will "sponsor pro-democracy activities in China, including peace demonstrations, communications within China and with the outside world, civil disobedience campaigns, non-violent activities in furtherance of the cause of democracy in China."

It will also sponsor "US-based activities, including rallies, conferences, organized events, fund raising events, letter-writing campaigns, publications and other lawful activities in the United States." The students urged the American public to lend support for the Foundation, which has so far raised \$4,134 to China and made a partial payment of \$1,000 for the purchase of a Chinese word processor.

The students also recently received the support of Boston Mayor Raymond Flynn during a ceremony at City Hall in which the mayor ordered flags in the plaza to be flown at half-mast.

In addition, the students met with Gov. Michael Dukakis, who sponsored a joint resolution adopted by the Annual Conference of New England Governors and Eastern Canadian Premiers urging an end to the violence in China. He agreed to write a letter to Governor Ye Xuanping of the Guangdong Provincial Government. In 1984, the state of Massachusetts signed a protocol agreement with the province.

Noting the close relationship between the state and the province, Dukakis wrote: "I wish to express my personal

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CHINA

A Memorial Speech for Chinese Students

by Ding Xueliang

Midnight, June 3rd, 1989.

It was the darkest night in modern Chinese history.

It was the bloodiest night in modern Chinese history.

In a nation that claims to be a "People's Republic," in a city that claims to be the "People's capital," a regime that claims to be a "People's government," sent an armed troop that claims to be the "People's Liberation Army," to carry out a premeditated large-scale massacre of people who were making peaceful demonstrations at Tiananmen Square.

Our brothers and sisters who are assassinated! Today, your flesh and blood compatriots, thousands of miles away from you in the Boston area, have gathered here to hold a memorial service for your dear souls in heaven.

We all know for what cause you gave your lives, but we are able to know all the details of how you died.

We only know that when you, in front of armored cars and soldiers holding rifles with fixed bayonets pushing their way toward Tiananmen Square, tried to run on with those soldiers, those armored cars simply rolled you down and rolled over your bodies.

We only know that after you reached an agreement with the military that all students withdraw from the square on the morning of June 4th, the military went back on their own words, extinguished electricity at Tiananmen Square by 4 o'clock am, and started firing on you in darkness.

We only know that when you, company of some 20,000,

made an orderly withdrawal from the square led by student marshals, the troops left only a very narrow path for you with fixed bayonets on both sides. At the rear of your company there suddenly rushed out a large troop of armed police who used rifle butts and electric truncheons to disperse your orderly formation. More than 1,000 people in your company were trampled down; some of you gasped your life out on the spot.

We only know that when those survivors in the company entreated the military to let them carry away the more than 1,000 injured and dead people from the square, the response was the muzzles of their rifles and machine guns. And the soldiers yelled: "Move one step further, we'll open fire on you!" When two members of the Beijing Red Cross made the same appeal to the army, they received precisely the same answer. Afterwards, the soldiers either fired on those lying on the ground or pierced their bodies with their bayonets. The armored cars crushed and rolled over their bodies. They put gasoline on the piles and piles of bodies and set them afire, and finally, they used water from high-pressure hoses to wash away all traces of their violence.

We only know that the soldiers fired on all civilians. They fired on houses along Chang'an Avenue. Innocent passengers on their way to the railroad station were gunned down. They even fired on the abdomen of a pregnant woman until the fetus fell out. A kid standing by the gate of his house received a bullet in his head. At the Xidan area, six Red Cross personnel were healing injured civilians and rescuing those dy-

ing when the soldiers opened fire on them; five of these Red Cross personnel were killed immediately.

We only know that the soldiers even went to several hospitals, prevented the doctors from treating the injured civilians, and forced the doctors to have the bodies of the dead civilians incinerated so that no trace of their violence be left.

Our sisters and brothers who were murdered! No matter how much we know, there is just no comparison between the little we know now and what you suffered then!

You were the most orderly, the most reasonable non-violent, peaceful demonstrators in the world, but the response you received from the authorities was a most ruthless, most brutal, most insane, most inhuman massacre in world history.

You left us, you left us in a dark, dark night. When your bodies were crushed and incinerated in darkness, an editorial of the People's Liberation Army Daily was published in celebration of the carnage, saying: "This is a great victory of the People's Liberation Army under the direct command of Chairman Deng Xiaoping in smashing a counterrevolutionary uprising!"

You left us, you left us in pools of blood. When your crimson blood was oozing out of your warm bosoms, the radio under the control of the Chinese Communist Party was broadcasting: "Our People's Liberation Army was attacked by a mob, and was forced to defend itself!"

You left us, you left us in sorrow. Among you, many were darling kids or only children of



Flag-lowering ceremony at City Hall.

your moms and dads, many were dear husbands whom pregnant wives relied upon, many were newly-betrothed brides and bridegrooms, and many were the sole supporters of aged and disabled people.

You left us, but you stay alive in our memory. We know well that no matter what we do here, we are unable to bring you back to life. But we still have much to do. We shall tell the yellow people, white people, black people, red people all over the world how you were murdered. We shall let our descendants remember, who gave the order, who carried out the order, at what time, at what place, what

measures were used to kill you. If someday we have kids of our own, we may let our kids forget how he or she has been brought up by his or her parents, but we shall never let them forget what happened at Tiananmen Square at midnight June 3rd, 1989.

You left us, our brothers and sisters who were ruthlessly murdered! You left us in the dawn before darkness, you left us in the darkness before dawn. You left us, but you have also left us your unfinished cause. With you as our examples, shocked by your death, those who were timid among us have become courageous, those who were apolitical have all become activists, those who bore illusions have awakened from them, and those who were young and immature have become deep and sophisticated.

For the sake of leaving a system of free speech, free assembly, free association, and free elections for your and our descendants, for the sake of preventing the sons and daughters of China from being slaughtered simply because they love their country and democracy, we shall carry on the cause that was started by you.

No matter where we live, no matter how little we are able to do, we shall struggle for this cause. The heroic souls of our brothers and sisters who were assassinated, listen, oh, listen to this! We shall never live in tolerance of evil, we shall never live in humiliation! We shall never forget! We shall never forget!

(English translation by Ye Yang
The above speech was given by Ding, a Harvard University student, outside the Massachusetts Institute of Technology's Kresge Auditorium June 4, 1989.)

Actress

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an."

But after being approached by Hollywood agent, she agreed to take the plunge - mostly as a way to satisfy her curiosity. "I tended to see movie stars," she says matter-of-factly. "I wanted to see Hollywood." What followed were roles in numerous films and television shows including "Wake Me When It's Over," "The World of Suzie Wong," "Teahouse of the August Moon," and more.

recently "The Karate Kid Part II."

While she plays the part of an older woman in "The Wash," most leading roles for Asian women require actresses to be young and attractive. Leading male roles, on the other hand, are seldom even available. "The male is always portrayed as a businessman or a villain, but still not in a starring role," she explains, adding that John Lone, who played the role of the emperor in the academy award-winning film "The Last Emperor," is starting to change that format a little bit."

While looks and age often place limits on the careers of actresses, McCarthy suggests that being Asian imposes additional constraints on a career in theater and film. "If you paint you don't have to see what color a person is," she says.

In 1982 McCarthy was appointed director of the Asian American Theater Project at California State University in Los Angeles, and more recently has been a major force in the development of an Asian Actors Workshop in Los Angeles.

"I am one of the oldest actors in Hollywood as far as Asian actors are concerned," she says, explaining that young Asian actors often need a support system because there are so few roles available to them. "They could be very discouraged," she says. "So I wanted to support them and encourage them to study."

The fact that Hollywood films in most cases try to appeal to the widest possible audience - "the lowest common denominator" - the majority of actors in most

films are white and most of the stories are about white Americans, says McCarthy.

"Before Hollywood changes," she adds. "I think people will change first. I don't think Hollywood is a leader in particular issues."

"I think it is very important for us to introduce to the world the Asian-American way of living," she says. "Our problems are so universal." She points out that although "The Wash" told the story of a relationship between a Japanese couple in a Japanese neighborhood, the themes developed in the film were universal.

"Caucasians say, 'The father reminds me of my father,'" says McCarthy of one character in the film. "It's these kind of identifications with the emotions of people from different cultures that leads to greater cultural understanding and a richer experience," she says.

"Asian American to me is a very new culture," she says. "I

can see so clearly that Asian Americans have a very special culture." When Asian and American cultures are joined, a third culture that never existed before emerges. It's this combining of cultures, she adds, that gives America its special character and strength. For Asian Americans, she suggests, the source of their strength and appeal is the fact that the "eastern and western worlds are balanced."

While the number of Asian actors appearing in films is limited, McCarthy says there are also a limited number of Asian film directors working in the US - a fact that can be partly attributed to the low esteem in which theater has been traditionally held in some Asian cultures. "In Japanese culture, in earlier days, they used to call actors 'Riverside beggars,'" she says.

In recent years, McCarthy has sensed a new Hollywood interest in Asian culture, due in part to the emergence of Japan as a major economic force and the gradual opening of China. This time, she adds, she hopes it will be more than yet another passing fad.

R. O'Malley

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IMMIGRATION

Influx of Amerasians Expected in US

When Americans left Vietnam in 1975 they left behind more than a war-ravaged country; they also abandoned an estimated 15,000 children born to Vietnamese mothers and American fathers. Known as Amerasians, these children grew up in Vietnam as outcasts, in part because of their American ancestry.

While more than 4,000 Amerasian children and 6,000 of their close family relatives have immigrated to the United States under the United Nations Orderly Departure Program from 1982 to 1987, another 8,000 Amerasian children and an estimated 20,000 family members are expected to arrive in the US between 1988 and 1990 as the result of the Amerasian Homecoming Act of 1987.

Holly Lockwood, program director at Metropolitan Indo-chinese Children & Adolescent Services (MICAS), says that her agency has worked with from 50 to 75 Amerasian children since 1983. She says a large number of the youths using MICAS's mental health services are Amerasian. "Amerasians are overrepresented in all categories...of human needs," says Lockwood.

Although only a limited number of Amerasians and their family members have arrived in the Boston area since the Homecoming Act went into effect in 1988, Lockwood suggests that more are expected to arrive here from now till 1990.

Since Oct. 1, 1988, 29 Amerasians and 90 family members have arrived in the



Holly Lockwood (r) with Amerasian youths at Anenil Hall rally this Spring. rally was called to oppose cuts in state funding for immigrant services.

Boston area (Boston, Chelsea, Somerville, Lynn and Quincy). "They expect to have very, very heavy activity in the next quarter (July-Sept.)," she says. "They're expecting a fair number of people." Also expecting an influx of Amerasians is the Springfield area, which has been designated a so-called "cluster site."

In an effort to determine the needs of Amerasians, representatives from social service and state agencies are currently completing a survey of the area's Amerasian population funded by a grant from the Massachusetts Office for Refugees and Immigrants.

Last year, 22 Amerasians from Brighton High School were interviewed, while an additional 50 are in the process of being interviewed now, according to Lockwood. She says the survey

should give social service providers a better understanding of Amerasian needs.

For many Amerasian children - whose average age is 16 - life in the US has not been easy. Known pejoratively as "bui doi" (the dust of life), or "half breed" in Vietnam, the children were for the most part outcasts in their own country, partly because they were of mixed blood and also because they served as a "living reminder" of the war and the American presence in their country, says Lockwood.

In addition, the children didn't have fathers. "In most Asian countries it's very important to have a father," she says. Also, she adds, it was assumed that

their mothers had been bar girls or prostitutes, though often they merely worked for Americans in Vietnam.

"The lives of these kids were incredibly difficult in Vietnam," she says, explaining that often the children were not allowed to go to school and as a result spent much of their time on the streets, where they were taunted and harassed.

The Homecoming Act was passed after former American "servicemen here and others were concerned about the plight of children who had been left behind," says Lockwood. When the children enter the US they usually come with their mothers or other family members, she says. Very few Amerasians make contact with their American fathers once they arrive here.

In the US - which often doesn't live up to their expectations - many Amerasians have encountered a wide range of difficulties, ranging from failure in school, to trouble in the courts, to abuse and neglect, Lockwood says. The children come to MICAS because they have been "identified by somebody as being troubled," she says. "In somebody's book this kid is a problem."

"In Boston there are also a fair number of secondary migrants" - those who have settled here from other states, Lockwood says. "Among our Amerasian secondary migrants

there are a lot of problems."

Although there are exceptions, many Amerasians are having difficulty in high school, she says, attributing their problems in part to the fact that they had "very little education in Vietnam." Also, she adds, they're "much older than the traditional high school students."

"A lot of them are not used to sitting still for 40 minutes in a chair," she says. In Vietnam they often spent much of the day on the street, while in the US they suddenly find themselves being forced to sit still and listen to a teacher in a classroom.

Moreover, she adds, many of the youths have emotional, as well as medical problems, which have been attributed to poor living conditions in Vietnam. "Twenty-five percent preface major problems," says Lockwood, adding that Amerasians have some need.

"The problem is the system cannot respond properly," she says, adding that better treatment in this country can't always "wipe out all the experiences of how they've been treated before."

Many, she says, fear that "a lot of dreams they've had won't be fulfilled." Again and again in the survey forms, she finds that many of the youths continue to hold out the hope that they one day be able to find their American fathers.

Robert O'Malley

Malden

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HEALTH

Mental Health in the Indochinese Community

While the state's Indochinese refugee population continues to make progress on a number of fronts, state health care workers are also finding that many are suffering from a variety of mental health ills.

A recent study by the California Department of Public Health identified "severe" mental health service needs among Southeast Asian refugees to be four times greater than those of the general population. The study showed that 14.5 percent of Southeast Asians have symptoms of severe mental health problems compared to 3 percent of the general population.

At the same time, a March Refugee Mental Health Needs Assessment by the state Department of Mental Health appears to show that the Indochinese refugees have experienced a high incidence of traumatic events that can set the stage for later mental health problems.

In the state study, agency workers responded to a questionnaire about the Massachusetts Indochinese refugee community, which includes an estimated 24,900 Cambodians, 18,000 Vietnamese, and 7,027 Laotians. The study, for example, showed that 83 percent of the Cambodians experienced depression and 53 percent experienced anxiety "very often," while 64 percent of the Vietnamese regularly experienced depression and 22 percent suffered from severe anxiety. (See Table 3.)

The state study also suggests that a large number of Southeast Asians have experienced trauma. It showed that 95 percent of Cambodian refugees had experienced the loss of a family member or relative in an unnatural manner, 76 percent had been victimized by the Khmer Rouge regime, and 60 percent were robbed, raped or tortured during their escape from Cambodia.

While the incidence of trauma for Vietnamese seemed less severe than for Cambodians, it was still substantial, with 63 percent having lost relatives in an unnatural manner, 52 percent having lost family members while escaping from Vietnam, and 49 percent having been held in a communist re-education camp for six months or less. In addition, 48 percent said they were robbed, raped or tortured

during their escape, and 34 percent said they were abducted by Thai pirates.

And while the mental health needs of the refugee community appear to be high, there are currently only a limited number of services available to address them.

In Boston, for example, the major facility handling refugee mental health problems is the state-funded Indochinese Psychiatry Clinic (IPC) at the Brighton Marine Hospital, which treats mental health problems through a combination of psychotherapy and medication, according to program director James Lavelle.

Lavelle says Cambodians appear to have the most severe mental health problems, due in large part to the high incidence of violence they experienced during the reign of the Khmer Rouge from 1975-1979, when some 1-3 million people are thought to have died.

At the same time, the fragmentation of families and the normal anxiety of adjusting to a new culture have further complicated the problem, Lavelle suggests. Moreover, he adds, "The traditional way of solving mental health problems back home just doesn't exist here."

Lavelle says the vast majority of patients treated at the clinic suffer from such ailments as chronic depression and post traumatic stress syndrome - a condition in which patients often experience nightmares and flashbacks of traumatic events.

Although Vietnamese do not appear to be experiencing problems with the severity of Cambodians, they nevertheless also suffer from chronic depression and post traumatic stress syndrome.

"It's more like how they got to this country that can be a cause of anxiety," says Toan Truong, a Vietnamese mental health specialist at IPC, referring to the trauma of escaping by boat. He said that many patients experience nightmares and flashbacks but fail to recognize or understand their conditions.

According to Diane Kay, a Cambodian mental health specialist at IPC, the Cambodians treated at the clinic often suffer from post traumatic stress syndrome and severe depression. Many patients lost family members - children or husbands



Dr. Ginny Merritt, psychiatric resident at St. Elizabeth's Hospital (l), at IPC with mental health specialists Diane Kay and Toan Truong.

- or witnessed them being tortured. "Sometimes they have flashbacks that they can't deal with," she said. "We try to reassure them."

Most of the providers seem to agree that mental health services available to the refugee community are inadequate. "It's extremely under-served," says Truong. "I know for a fact. I'm the only Vietnamese in the clinic."

Yet, says Lavelle, compared with other states, "We're probably the state providing the most leadership."

Holly Lockwood, program coordinator at Metropolitan Indochinese Children and Adolescent Services (MICAS), agrees that the state DMH has been sensitive to the mental health needs of the refugee community, though she also suggests that current services cannot meet the demand.

For example, Lowell, which has one of the nation's largest Cambodian communities, doesn't have a mental health center comparable to IPS, said Lavelle. And even at IPC, the demand isn't being met.

"We have a long waiting list," says Truong, explaining that clients who can't be served are referred to the DMH, where they will most likely be placed in mainstream treatment which is not really equipped to deal with the language and cultural needs of refugees.

In contrast to IPC, MICAS provides services to adolescents and children in a less formal setting, with some outreach into the

home and the community. MICAS tends to focus on factors such as environmental stress and cultural adjustment that could eventually lead to the development of more severe mental health problems. "We work where people are, at homes and schools," says Lockwood.

"We provide probably much more comprehensive services," she adds, explaining the difference between IPC and MICAS. She says that the members of families they treat also suffer from depression, past trauma and the stress of adapting to a new culture.

According to Lockwood, other problems now being recognized in the refugee community are spouse and child abuse, as well as drug and alcohol abuse. Although she says "these are problems that exist in all cultures," she suggests that they're exacerbated in refugee communities because they're occurring "against a backdrop of trauma and cultural transition."

While IPC deals with serious chronic and acute mental health problems, it doesn't address milder conditions that could eventually develop into more serious ones, Lockwood suggests.

"There are people they're not seeing," she says. "There are women who are suffering from battering, substance abuse, depression, who are not entering the mental health care system until their conditions are severe."

"There are a lot of gaps in the

services," she adds. She points out, for example, that some Vietnamese youths who have arrived in the US without families are aimlessly drifting, with some developing drug and alcohol problems.

Although many ethnic groups that arrived in the US earlier in the century were also forced to cope with the stress of adapting to a new culture and language, the problems of Indochinese refugees have been compounded by a history of trauma that includes war, violence and abuse.

Another added difficulty in treating the mental health problems of Indochinese refugees is the fact that many traditional coping mechanisms are no longer in place - family, Buddhist monks, and traditional healers may not be as accessible as they were in Asia. There is also the stigma involved in seeking help for a mental health problem in Asian cultures.

For the Vietnamese, says Truong, mental health problems mean serious diseases such as schizophrenia, as opposed to anxiety and depression, so that seeking treatment suggests that a person is seriously ill.

Cambodians often turn to Buddhist monks and Khrou Khmer - traditional healers - for help with their mental problems, says Kay. But even in Cambodia, she adds, "They believe mental problems can bring shame to the family, so most of the time they try to hide them."

To suggest the kind of problems that providers are currently seeing in the refugee community, Lockwood tells the story of one recent client whose needs couldn't be addressed by the current refugee mental health system. It involves a Cambodian man with five children, most of whom are under 12. The father, whose wife has left him, had experienced trauma during the Khmer Rouge years in Cambodia and has a history of alcohol and physical abuse.

He has no money, Lockwood explains, and his landlord is trying to evict him from his house. He has threatened to kill himself and his family. "We can't find, on this day, a place to evaluate this man," she says.

- Robert O'Malley

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FROM PAGE ONE

English

Continued from Page 1

non-English speakers; while the second was submitted by Rep. James Miceli, a Wilmington Democrat. Neither bill has yet to make any progress in the House.

"It's effectively dead for this year," said Loring. "There are too many problems with it." He added that while "it just seemed like such a good idea" at first, he found that "it isn't as simple as it sounds."

Loring said he filed the bill in the belief that it was "in the best interest of every foreign person to learn to speak English" and that people "weren't being motivated sufficiently" to learn English. "A lot of us are not quite sure it (bilingual education) operates as efficiently and effectively as it should," he said.

Loring, however, said he now sees the issue differently. "I don't intend or feel I should advocate things that would be divisive," he said.

Still, while the two current House bills appear to be dead, at least for the time being, English Only opponents fear that an effort may be made to pass a referendum measure in 1990.

"We believe the English Only Movement has targeted Massachusetts and New York," says Alan J. Rom, interim director of the Boston Lawyers Committee for Civil Rights and an organizer of the state's English Plus coalition. "They want to get at bilingual education laws."

Rom suggested that making English the official language is a more effective way for English Only proponents to reach their goals than attacking bilingual education directly.

Rom suggested that if the English Only advocates were truly concerned about improving programs to teach English, "they'd be supporting English as a Second Language (ESL) so there wouldn't be these waiting lists." He said that in most instances bilingual education is working. "Where they don't work is where the system doesn't provide the resources to make them work," he said.

Rom explained that English Only and English Plus advocates offer opposing views on how immigrants should adapt to American life. He suggested that English Only advocates support the "melting pot" theory in which cultural distinctions are for the most part lost in the process of assimilation, while the English Plus advocates promote the "salad bowl theory" in which immigrants retain their cultural

distinctions and at the same time enter the mainstream of American life.

Critics of the English Only movement also charge that, for some of its proponents, the language issue is merely a front for a hidden distrust of foreigners and other cultures. While Rom said it's sometimes "difficult to pin down motives," he suggested that some in the English Only movement base their beliefs on legitimate philosophical grounds, but "some just don't like foreigners."

Lydia Lowe of the Chinese Progressive Association and an organizer of the English Plus movement expressed concern about a possible referendum measure being placed on the ballot in 1990. She said that most people would for obvious reasons approve the measure without understanding its subtle implications.

Lowe said that government interpreters, bilingual signs, and bilingual ballots, among other things, could be jeopardized if English were made the official language. Lowe, for example, has recently been working with others to get the state Division of Employment Security to provide interpreters for non-English speakers. She also said that eliminating bilingual ballots was a way to reduce the growing voting power of some minority groups.

Although she said that "a number of people who support this may not be racist," she added: "I definitely think there's an undertone of racism."

Meanwhile, the U.S. English's Whitman suggests that at least one reason for the English Only movement is the belief that English is the bond that unites Americans and that a multi-lingual culture would disturb that unity. At the same time, she said that, as a person who speaks four languages, she continues to believe that it's important for Americans to be multi-lingual.

Last year, U.S. English was struck by controversy. In 1987, in an apparent effort to counter anti-Hispanic charges, U.S. English hired Linda Chavez - former staff director of the U.S. Commission on Civil Rights and director of public liaison in the Reagan White House.

Chavez, however, as well as Walter Cronkite, a member of the organization's advisory board, resigned last year after a memo written by co-founder Tanton was viewed by Chavez as anti-Hispanic and anti-Catholic and after two large contributors to the organization had also financed racist propaganda about immigrants.

Whitman, who said that the memo was never meant for public scrutiny and was written only as a way to discuss various issues, explained that the organization's main concern is that immigrants should learn English and that it would oppose programs that would slow the process. "Any individual who wants to be an American citizen should assume certain responsibilities," she said, and one of

them "is learning English."

"We're in favor of transitional bilingual education," she said, adding, however, that in states such as New York students can stay in bilingual programs from grades 1 through 12 without adequately learning English.

She said that U.S. English proposes that other teaching techniques be used in instances when bilingual education is found to be ineffective. She also said that rather than "giving bilingual education the lion's share" of funding for transitional programs, money should be available for other methods.

Whitman said the group opposed providing information in languages other than English in part because it's expensive and shouldn't be the function of government and also because it sends the signal to immigrants that "You really don't know how to learn English."

"I don't think we're planning to do anything in Massachusetts," Whitman said. "It's not necessarily a place where the political climate is ripe for this kind of thing."

"I think Mr. Loring has been in touch with us," she said. "I know that there are people in Massachusetts who are interested. It's not in our plan of action in the next year to 18 months."

Fred Dow, director of the Asian American Resource Workshop, said that while he believes the courts would probably rule against any effort to stop the printing of bilingual materials and bilingual ballots based on an amendment making English the official language, he said "it gives policy makers the opportunity to 'question whether they'll go ahead with putting anything out in a bilingual manner.'

Dow said that Asian Americans for English Plus will hold a community meeting June 27 at 6 pm in the Quincy School cafeteria to discuss how English Only Movement relates to the Asian American community.

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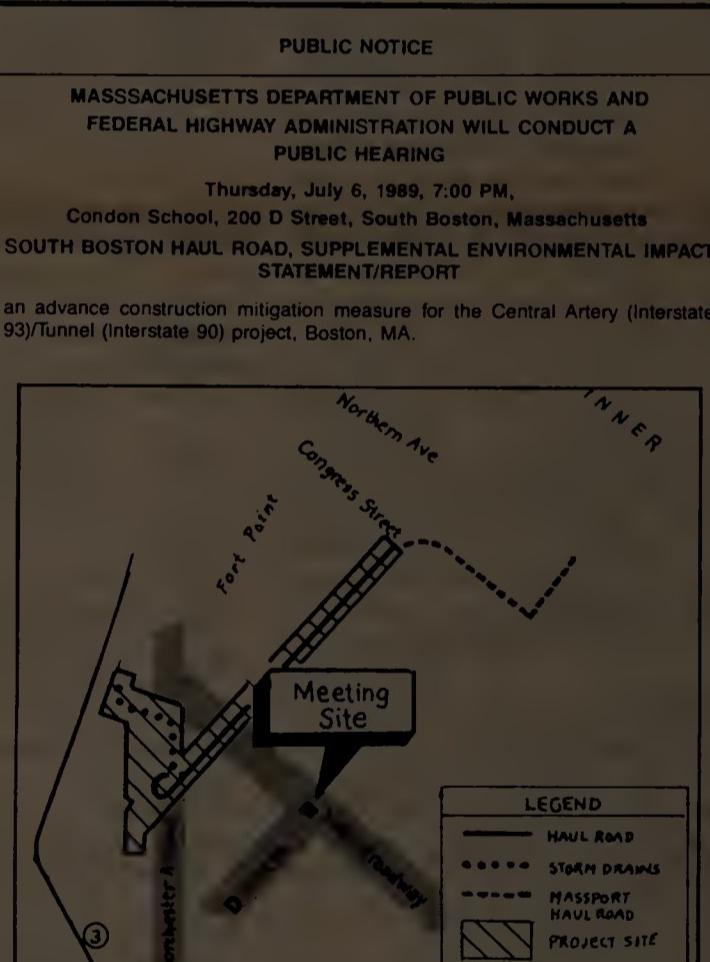


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Written statements and other exhibits in lieu of or in addition to oral presentations at the hearing may be submitted to Mr. Carey at the above address until July 31, 1989, in order to be included in the "Public Hearing Transcript."

Beginning on June 6, 1989, the "Supplemental Draft Environmental Impact Statement/Report" will be available for inspection, Monday through Friday, at the following locations: Massachusetts Department of Public Works, One South Station, 5th Floor Receptionist (Use Atlantic Avenue Entrance), Boston, MA; Boston City Hall, Department of Transportation, City Hall, Boston, MA; Federal Highway Administration, 55 Broadway, 10th Floor, Cambridge, MA; South Boston Branch, Boston Public Library, 646 Broadway, South Boston, MA; Massachusetts Department of Public Works Library, 2nd Floor, State Transportation Building, 10 Perk Plaza, Boston, MA; State House Library, 4th Floor, Massachusetts State House, Boston, MA.

William V. Twomey, Director, 1-93/I-90 Project, Massachusetts Department of Public Works, June 1, 1989.

The Sampan

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IN THE NEIGHBORHOOD

Prostitution Still a Problem in Chinatown

Although the Combat Zone is rapidly disappearing, prostitutes, pimps and drug dealers continue to frequent nearby Chinatown streets.

While the presence of prostitutes in the neighborhood isn't anything new given Chinatown's proximity to the Combat Zone, their number seems to have been increasing in recent weeks, with prostitutes soliciting in the center of Chinatown, near the corner of Beach Street and Harrison Avenue, both during the day and at night.

"It's been quite noticeable the last two weeks," said Chinatown Neighborhood Council moderator William Moy. "I don't think you're ever going to wipe it out. The only thing you can do is slow it down, get them out of the area."

Moy said that in addition to their bordello somewhere on Beach Street, prostitutes can also be routinely seen on Tyler Street, near Mass Pike Avenue, prostitutes can also be routinely seen on Tyler Street, near Mass Pike

ing at Beach and Harrison. "Some of these guys are pretty blatant about the transactions," said Moy.

"What I see is they're out there at 7 in the a.m.," said George Joe, executive director of the Chinatown-South Cove Neighborhood Council. "They're so blatant, they'll just stop anybody."

He said that while prostitutes solicit outsiders who come looking for them in the Combat Zone, he suggested that they also approach men in Chinatown, especially near the pastry shops along Beach Street. "They walk back and forth in front of the pastry shops," he said.

Also of concern to neighborhood officials is the suspicion that prostitutes are out. The only thing you can do is slow it down, get them out of the area."

"There is speculation that there's a bordello somewhere on Beach Street," Also rumored is that prostitutes are going into 31 Beach St., a building owned by the Chinese Economic Development Council that contains offices and housing.

"I heard the rumor," said CEDC board

chairman Bing Wong. "In fact I'm investigating it now. We pinpointed a number of tenants, but I don't think we have enough evidence that it's really happening."

"I think it's about time to make the city aware of it," said Wong, referring to the apparent increase in prostitution in the area. "I hope the city will be more aggressive on the Combat Zone situation."

Lt. Laurence Robicheau of the Boston Police Department's Area A, said police have been arresting prostitutes regularly in the area. "They've been taking them out of there every day," he said.

Robicheau said that the police department recently began closing Washington Street from Kneeland to Essex some weekend nights in an effort to keep men seeking prostitutes out of the area.

Often people seeking prostitutes will drive up Washington, down Essex to Harrison, then down Beach, he said, adding that closing Washington Street is meant to reduce the flow of cars along this loop.

According to Robicheau, the police

department tries to "monitor the problem" and "interrupt prostitution" when possible. He said it's sometimes difficult to get a conviction for a prostitute.

"We need beyond a reasonable doubt for a conviction," he said. He added that prostitutes tend to work in an area for about three weeks before moving to other areas, then returning maybe six months later. He said that prostitutes are usually fined when convicted.

"There's more than just Harrison and Beach that has a prostitution problem," he said, referring to the presence of prostitutes in other sections of the city. "But we are relocating it out of the downtown."

He said the police department has been monitoring the situation. "We sent detectives and we sent patrol people down there," he said. But, he added, "We will crank it up a little higher."

"We will increase the coverage," he said. "We will increase the awareness of it in the area."

R.O.

Plan Joins Housing and Center

The director of the Boston Redevelopment Authority (BRA) recently proposed that the planned Chinatown community center be included in the development of the nearby R3-R3A housing project.

BRA deputy director Ron Fong said that the proposal by director Stephen Coyle would combine the two projects in order to better assure that funding could be found for the community center project. "We hope we can get financing for all three at the same time," said Fong, who added that the current idea was to have one contractor build both projects. He said that the BRA still hoped that construction of the projects could begin in the spring of 1990.

Fong explained that linking construction of the community center with the housing project would allow linkage money from the nearby Commonwealth Center, Boston Crossing, and Kingston-Bedford projects to

help finance the entire project. He said other possible sources of community center funding included city capital funds and the sale of parking spaces.

Fong pointed out that the original R3-R3A plan called for the inclusion of a less ambitious community center as part of the housing project, which will be built on land at Oak and Washington streets in Chinatown. The community center would be built on a nearby Oak Street site.

Terry Hum, ACDC project director, said last week that the organization's board had not yet met to make a decision on the BRA proposal.

Meanwhile, although the developers of the R3-R3A housing project are making some headway in the pre-construction phase of the development, progress on the project in general appears to be stalled.

Under the current plan, the Asian Community Development Corporation (ACDC) and the

Chinese Economic Development Council (CEDC) will each develop roughly half of the 261-unit affordable housing project. Because the two developers are still at the site-preparation stage, the earlier plan to break ground for the project in 1990 seems uncertain.

To help pay for site-preparation work such as soil and environmental studies, the developers each recently received \$25,000 from the New England Medical Center as part of a linkage payment connected to the expansion of the hospital's Intensive Care unit.

Both developers, however, agree the crucial component of the project's financing is housing linkage from the three downtown developers: Campeau Mass., the developer of the

Boston Crossing project at Jordan Marsh and Layfayette Place; Metropolitan/Columbia Plaza Venture, the developer of the Kingston-Bedford, Parcel 18 project; and F.D. Rich and A.W. Perry, the developers of Commonwealth Center.

According to Fong, at least \$1 million of the roughly \$3.5 million in housing linkage from the Kingston-Bedford project would be available to the R3-R3A project this summer. About \$15 million is expected from the Boston Crossing project and \$8 million from Commonwealth Center - money which would apparently also be used to support the R3-R3A/community center projects. ACDC made it known earlier this year that it would need linkage money as soon as possible in order to keep its half of the project moving forward.

Regina Lee, ACDC's ex-

ecutive director, declined to speculate when ground breaking for the project would occur. "I think it will be built eventually," she said of the project. "I think we feel at this point the timing is out of our control."

"There are some factors here we don't have any influence over," she said, adding that linkage money will be the key factor in building the project. She said ACDC was currently in the process of applying for RDOL, a state housing subsidy program, but was unsure if it would be eligible.

Meanwhile, CEDC also appears to be stalled. "Right now we have a slowdown because we're waiting for linkage money," said CEDC board chairman Bing Wong. He said that a certain percentage of CEDC's units would be sold as condominiums to help finance the project.

While Wong said CEDC still hoped the project could break ground in early 1990, he added that "it really depends on how fast the other projects (downtown) go."

"I'm pretty optimistic about Campeau," he said. "If their project is viable then ours will be viable."

R. O'Malley

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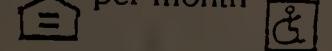
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FROM PAGE ONE

Organizations

Continued from Page 2

shock and dismay and to convey the sadness of Massachusetts residents over the violence in China against students and civilians making peaceful demands for freedom."

"The events of the past week in Beijing have evoked feelings of apprehension about the future of this relationship," he wrote. "I personally urge Your Excellency to exercise restraint in the use of force in Guangdong in these very troubling times."

Meanwhile, students at Boston University, Harvard University and the Massachusetts Institute of Technology, have formed independent Chinese student

associations as a way to promote the goals of the pro-democracy movement in China. The BU students said their association would also help protect students in this country from possible recriminations by the Chinese government.

The student organizers of the May Fourth Foundation also intend to raise money to take out a full page newspaper ad and will urge a letter-writing campaign to congressmen asking them to support tough diplomatic and economic sanctions against the Chinese government. President George Bush has imposed military sanctions against China and has condemned the use of violence, but he has declined to take more severe action against the Chinese government.

"We very strongly insist on peaceful and non-violent principals," said Feng Xudong, a graduate student at MIT and an organizer of the May Fourth Foundation.

"They're not only our brothers and sisters," she said of the Chinese killed by the military. "They're brothers and sisters of people all over the world who love peace and democracy."

"We know that their blood will never be shed in vain," she said. "We Chinese students are determined to carry on their unfinished cause."

In a related matter, the Chinese Progressive Association, which has always promoted friendship and understanding between the US and the People's Republic of China, has sent a letter to the

Chinese government condemning "the military suppression of unarmed peaceful demonstrators by the Beijing authorities."

"The Chinese government must immediately begin an open, fair, and genuine dialogue with the students and representatives from various sectors of the country in a respectful manner," it said. "The People's Republic of China must uphold its constitution and put an end to all bureaucratic corruption."

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Address _____

City _____ State _____ Zip _____

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 I am considering refinancing my mortgage.
 I'd like a Mortgage Specialist to call me

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劍橋貝蒙學校的學生學習中國書法。
—圖片由中華松竹文化協會提供—

從藝術看中國文化對西方的影響 ——中華藝文苑「以神寫形」展覽

朱容

數年前，中華藝文苑以「以神寫形」為主題，從一、二百多位投件的藝術家中選出十七位，作了一次展覽。今年藝文苑決定將它擴大為年展的題材。因時間倉卒，今年只有數十位藝術家投件。選出十二位參展，展件有繪畫、雕塑及攝影作品。

注重寫神，其創作過程為作品之重要部份。詩畫合一，重視筆墨、留白、運用墨而五色具等，均為中國繪畫藝術的精神，而這些都對西方美術有直接或間接的影響，這影響見諸於四零年代紐約抽象表現派尤為明顯。

近二、三十年來，東西雙方的接觸，文化的交流比過去頻繁而直接，文化上的認識也應該比較深入，中國藝術家的作品

已很明顯地反應了這一點。受了中國文化影的西方藝術家，作品上流露了什麼？則是個有興趣的問題。

這個展覽於五月十四日開幕，六月三日結束，藝廊開放時間是週一至週六，上午十時至下午五時，藝文苑的地址是：

276 Tremont St., Boston.

美國兵團

華埠退伍軍人會 慶祝成立新總部

會員垂垂老矣 難充新血

美國兵團華人退伍軍人會於五月二十一日（星期四）舉行

工商會公樓所成的新總部，約六十餘美

國及華裔退伍軍人參加。北美事務協調會

波士頓分處處長林水吉亦到場祝賀。

舊退伍軍人會主席陳溢湘說，該會

大部份的會員都是第一次世界大戰時入伍

的，他前是韓戰時入伍。一九五〇年他廿

二歲，六月時韓戰爆發，他在十月被政府

徵召入伍，服務於第一陸軍部，到廿四歲

退伍。他回顧其軍旅生涯既危險又有趣，

畢生難忘。

新退伍軍人會展示了許多華裔軍人的舊圖片

，昔年個個英姿勃發，如今則平均年齡皆

六十歲以上。陳溢湘說，由於近二、三十

年來，華裔從軍的數量不多，所以該會會

員皆為老人，他們很希望能增加年青的會

員，但看來並不容易。

中華松竹文化協會 近期動態

馬劉秋痕

松竹文化協會應波士頓書院(Boston College, Chestnut Hill)的邀請，由譚嘉陵代表在四月廿一日參加該校一年一度的亞洲晚會。會中有舞龍、民族舞蹈及譚嘉陵作國畫示範表演。其中國畫尤其吸引。無論中外大學生們均興趣萬分，想要學習。譚嘉陵解釋，學習國畫除了藝術天份之外，更重要的是對基本毛筆用法的認識。

四月廿八日及五月十日，松竹文化協會在貝爾蒙(Belmont)的中學及劍橋

(Cambridge)的馬丁路德金學校(Martin Luther King School)分別做國畫、文字及中國音樂的示範。短短一個半小時當中，中學生們都有了實際練習的經驗，其中很多學生是生平第一次拿起毛筆的。他們並對於中國文字的來源很感驚訝，而對中國樂器「箏」更表示第一次看到及聽到這種優美的音樂。

松竹文化協會是一個非營業性的組織，由一批熱愛中國文化的婦女組成，它的宗旨是將中國文化介紹到各個中、小學裏，藉着這種深入學校示範的工作，使中國及美國的孩子們能多了解吸收一些中國五千年悠久的歷史文化。

我們非常需要各界人士的關懷及鼓勵，若是對松竹文化協會有興趣的機關團體或學校，請寫信到 Chinese Song-Zhu Cultural Association, P.O.Box

第十六屆籌款餐會 中華耆英會

六百人出席

(星期三)在大波士頓區中華耆英會於五月十七日

籌款餐會，有嘉賓及耆老約六百人出席，場面熱鬧。

中華耆英會董事長朱曉東在席中致詞

說，多年來政府各部門和社區人士均不斷對着英會鼓勵和支持，他深深感激。

餐會之特別贊助機構包括先鋒電子公司、喜亞肉食公司、立信保險公司，柯德文父子殯儀館、佐丹瑪殊百貨公司及中城家居服務公司。

當晚，州市政府各政要均有代表出席

飲食篇

日來，天氣漸熱，爽的

家庭小菜上，水果也可以是重要的配料

，例如哩梨沙牛排、香橙排骨、檸檬豬扒、荔枝炒腰花……等等。

今天與各位分享的菜式便是一道與水

果配合的菜——香蕉蝦，希望你們也喜歡。

吉利香蕉蝦

材料：蝦半磅，香蕉一隻，雞蛋一只，麵粉四分三杯，麵包糠四分三杯。

調味：鹽四分一茶匙，古月粉及麻油少許

製法：(1)先將蝦洗淨，去殼去腸，留尾部，抹乾水份，在肚部橫切一刀，在背部切「雙飛」留用。

(2)香蕉切約五分一吋厚之薄片。

(3)把蝦放平，黏上麵粉，放上一片香蕉，再灑上麵粉少許，黏上雞蛋黃即成。

(4)把以上之材料放入滾油中炸至金黃即成。

這道菜很簡單，但要注意蝦的處理方法。在美國我們所能買到的多是雪藏蝦，通常都不大新鮮，需運用一點技巧才能使

蝦肉更有彈性而且好吃。

首先用鹽水把蝦洗淨好，挑去蝦腸，漂水(即用冰水沖洗)十五分鐘，用乾布或抹手紙吸乾水份，再用乾布或抹手紙包著放在電冰箱中三小時(或放冰隔freezer半小時)始用。經過這樣處理的蝦，會特別爽口，但要緊記把水份全吸乾至有黏手的感覺，尤其是打蝦膠更需加倍留意。大家試着依以上所示來處理雪蝦，看看有沒有得到更好的效果？

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- Do you receive a concise, easy-to-read monthly statement?

- Are checks you deposit in your checking account available for withdrawal the next business day?
- Does your bank offer overdraft protection?

If you answer "no" to any of the above questions, you might want to change to Bank of New England's Basic Checking.

With no minimum balance requirements and no per check charges, Basic Checking is a convenient, low-cost alter-

native to accounts with higher monthly fees. The account costs as little as \$2.50 per month; including up to 10 withdrawals with no fee.

Basic Checking also comes with a New England Banker ATM card so you

can bank any time of the day, any day of the week, at hundreds of New England Banker and Yankee 24 machines.

To find out more about the Basic Checking account stop by your nearest Bank of New England office.



The Basic Checking Account.

BANK OF NEW ENGLAND

Member FDIC. Withdrawals in excess of 10 per month will cost \$1.00 each.

北京大學之行

作者·鄧肯·麥法蘭
Duncan McFarland

翻譯·特約記者馬強生
Fang Sheng

我去訪問北京大學，開始就不利，一下車上一輛自行車。我倒沒受傷，騎車的中年農婦却連人帶車倒在地上。

她沉著一張臉檢查她的午餐，幸而沒有什麼損傷，她笑了，揮手上車離開。

接著幾個朋友也騎自行車過來。其中有一位是北大學生運動領袖王敏（譯音），當天下午由他接待我。王是研究院學生自治會五位常委之一，四月二十一日當選北大學生運動的重鎮。最近王當選

北大學生獲得勝利後喊出的口號：「示威群衆進入廣場，學生繼續向前推進，終於突破守衛線。」

七日天安門十五萬人示威活動，他是四個領導人中的一個。起先警察守住入口不讓

西方新聞界披露此事，認為是個奇怪的現象。後來我推測這是學生的策略，他們以行動、口號和請願引起各階層及團體注意

的博士論文。一九八七年我參加USCP的FA時，王擔任譯員，我們因此結識。

北大是學生運動的重鎮。最近王當選

，以爭取廣大北京市民支持。最後證明這種策略是有效的。

王帶我去校園的「三角地帶」，大字報寫著「無條件復課就是投降」。王估計有一半的北大學生支持民主運動，另一半漠不關心。官方支持的學生社團因為拒不支持民主運動，得不到學生認同而解體。

另一份大字報載五月四日蘭州學生舉行聯合大示威，以響應北京學生示威的消息。

這份新聞工作者的聯合聲明有三個要點：（一）要求給上海世界經濟導報總編輯欽本立復職。長久以來，導報的新聞處理一直在測試中共的言論尺度，欽本立因為報導胡耀邦喪禮遭上海市政府撤職。（二）要求中共當權者給新聞界報導胡耀邦喪禮和學生運動的自由。（三）質疑國務院發言人先前有關中國已有新聞自由的聲明。根據這些

特約記者華輻

中國民主人權運動

文苑召開記者會，宣佈支持中國民運，辦音樂會籌款，及號召美國娛樂回應。圖中左起：塔芙特醫學院、邢舒，中華藝文苑行政主任朱榮。

—張慧德攝—

基金。

害之後，大波士頓區之中國學生、華僑及

美籍華裔人士聯合組織一個「中國支援基

金」，為屠殺事件之受難家屬給予經濟上

的援助。六月十二日下午一時，中國學生

代表裴敏欣、馮旭東和文新在州政府大樓

舉行記者招待會，正式宣佈成立中國支援

基金。

哈佛大學政府系博士研究生裴敏欣在

會上向記者解釋說，中國目前的政權已與

自由世界為敵，在海外的中國人和留學生

一方面深為那些未遭逮捕但受通緝的學

生擔憂，另一方面必須承擔繼續向這個政

權挑戰的工作。他們早先成立五四基金會

，支援國內學生進行民主運動，提供通訊

設備和現金等。發生屠殺事件後，他們成

立中國支援基金，則是專為救助受難家屬

而設，為慈善性質，將獲政府免稅，捐助

者亦可得減稅。捐款可寄至：China

Relief Fund, P.O.Box 1144,

Cambridge MA 02238

裴敏欣又透露，他們即將進行三項宣

傳計劃：在紐約時報購買一全頁公開信廣

告，要求美國對中國予以更嚴厲的制裁，

中國留學生在美國成立自治會，獨立於中

共政權之外，以及收集有關事件的新聞報

導和攝影實況，編纂成一詳細紀錄冊。

中國支援基金現正收集死難者名單，

聯絡死難者家屬及設法以適當渠道將金錢

及醫療援助帶返中國。

—宋明怡—

半數以上出席大會學生同意的定名，英

文名為 Harvard Chinese Students

Association 所通過的章程要點有：

*自治會作用是聯繫同學及組織活動

*凡於哈佛就學或研究之中國大陸人士及

其配偶自動成為會員，其他人士歡迎自

由參加

*常委會七人（包括會長一人），每年改

選一次

*十名或以上會員提出議案，常委會須於

兩週內開大會表決

*競選會長一職者有生物學博士研究員

羅哲西，和細胞結構三年級生藍田，結果

本人勝出，並採取一切有效措施，防止更

多無辜的民族精英遭殃」，及「敦促美國

政府重新考慮與中華人民共和國的外交政

策，並中止任何形式的政治、經濟和科技

援助，直到中國人民對基本人權特別是民

主和自由的向往得到尊重」。

屠殺是無理的。該會現請「所有尊重最基

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嚴懲兇手，並採取一切有效措施，防止更

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擴大五四基金會

組織財務公關委員會

為聲援中國民主運動而於五月中旬成

立的儒學界聯合聲援會在六月八日於中華

公所召開會議，討論當前局勢及擴大支援

民運的方案。大會認同中國民主運動將為

一長期性運動，因此要支援此一運動，必

須有長久性的經濟計劃，以及一更嚴密的

組織。

由於最初的聲援委員會成立於北京屠殺事件之前，當時未料有慘劇發生，所以聲援會之草擬章程不完全合適，法律顧問陳文惠表示，她會重新研究，草擬一份更完善的新章程，在下次會議將可詳細討論。

經濟支援是推行民主運動的重點之一，聲援會須繼續協助學生籌募捐款，此外

北京傷亡數萬（至今數字仍無法準確統計），須另組一項慈善款項救濟傷亡家屬。

財務目標既擴大，大會認為有需要成立

一專門負責財務的委員會，最後選出中華

公司主席司徒彥鑑為財政，律師黃維幸、

華人經濟發展協會董事局主席黃炳鏐和華

僑代表李瑞駿為財務委員。

為加強各界華人團結及號召美國社區

加以援助，又組織一公共關係委員會，成

員有華人前進會主席李素影、兒童博物館

代表蘇慧斯（Leslie Swartz）美華協會波

士頓分會會長查黃敦錦、全美華人協會波

士頓分會會長黃煜凌、葉盟和哈佛大學社

會系研究生龔小夏。

聲援會主席蔣宗王聯同律師黃維幸、

陳文惠及財務委員黃炳鏐，於六月十一日

晚上與中國留學生

會，討論儒界如何支持五四基金會的細

報名。進行入學測驗的時間地點有：

六月廿四，七月八、十五、廿一及廿九日

在多微斯特甘寶中心（Campbell Resource Center, 1216 Dorchester Ave., Dorchester）

七月十一日在華埠昆士小學（Quincy School, 885 Washington St., Chinatown）

七月十一日在牙加平原雅加羅斯小學（Agassiz Elementary School, 20 Child St., Jamaica Plain）

七月十二日在羅斯蓮英文中學（Irving Middle School, 114 Cummings Highway, Roslindale）

九月三十日後不再舉行入學測驗。

幼稚園小學入學測驗

至九月二十日止申請從速

家長欲其子女提早進入波士頓公立幼

稚園或小學，請速電七二六一六一〇〇，

在一九八五年、八四年和八三年九月二日

至十二月卅一日之間出世的兒童均有資格

報名。進行入學測驗的時間地點有：

六月廿四，七月八、十五、廿一及廿九日

在多微斯特甘寶中心（Campbell Resource Center, 1216 Dorchester Ave., Dorchester）

七月十一日在華埠昆士小學（Quincy School, 885 Washington St., Chinatown）

七月十一日在牙加平原雅加羅斯小學（Agassiz Elementary School, 20 Child St., Jamaica Plain）

七月十二日在羅斯蓮英文中學（Irving Middle School, 114 Cummings Highway, Roslindale）

*電器技工：\$12.50 - \$19.95

則，商討結果，仍以五四基金會為定名，以物資支援學生民主運動為宗旨，合力向華僑及美國社區各界募集捐款。五四基金會之執行委員有劉軍、蔡金勇、裴敏欣、文新及許成鋼，會長為馮旭東。儒學界聯合組成的七人小組，即蔣宗王、黃焜凌、黃紹光、司徒彥鑑、李瑞駿、潘富源和陳志強則擔任五四基金會的監察委員。

五四基金會之捐款地址為 May Fourth Foundation, P.O. Box 722, Cambridge MA 02238

—宋明怡—

出版預告

下期舢舨，於七月五日出版。需打字或翻譯之文稿及廣告，於六月廿七日（星期二）截止，備妥之廣告於六月三十一日（星期五）截止收件。

研究報告結果
中華頤養院
董事局主席陳秀英稱
管理會工作令人滿意

中華頤養院去年底突然辭退院長而引

起社區紛議之後，該院董事局曾召開特別

會議商討，後作出承諾進行研究，以決定

該院是否可以成為一個自由獨立、自行管

理和經濟能力健全的療養院。這項研究已

獲得結果，中華頤養院並未能自行獨立和

管理。

中華頤養院董事局主席陳秀英接受訪

問稱，經營該院有許多實際的困難，一般

療養院至少有百分之廿五的病人是自費的

，而中華頤養院幾乎是零，他們百分之九

歲病人都為半自費。

*水喉匠：\$19.78

*木匠：\$18.86 - \$18.96

*勞工：\$11.50

在建築行業裏既可以自我僱用（開始

自己做生意），與不同的承建商工作，也

可以全職受僱於一間建築公司。

爲了保障社區人士能夠得到建築行業

的工作，必須要引導公衆對此等機會的注

意，並且要立即訓練及協助他們進入適當

技術的課程。

爲了着完成此等工作，州政府已推行一

個「建築就業機會計劃」，把資源分派往

各社區，去建立社區收納中心，去教育及

招請社區人士進入建築行業。社區的收納

機構會協助十八位或以上有興趣加入建築

行業的人，去取得必要的資歷及英語能力

，使其有資格參加成爲學徒或訓練計劃。

華美福利會（CACA）已向州政府

取得到合約作爲社區收納機構，華美會進行

一廣泛的外展工作，如透過在華埠及其他

社區分派宣傳單張，與工會代表及訓練課

程的代表一起舉辦研習班，以介紹建築行

業及其就業機會。

華美會招聘及接見應徵者，認明其興

趣及技能，並給予數學及英文程度測驗。

在計算測驗結果後，華美輔導員會密切地

與應徵者工作，向其提供職介及協助其入

讀英文班、訓練班、學徒訓練及就業。

學徒訓練的要求甚高，在有關的課堂

學習外，通常要兩年至四年，在職訓練。

但是，有一些訓練不太緊迫的，如訓練工

人成爲油漆匠、木匠及電器技工助手。

除了接服務外，來自波士頓社區

（ACDC）是亞美社區發展協會的計

劃。

（ACDC）的行政主任。

勿錯誤使用或放置垃圾箱

檢查局通告

結果，並建議中華頤養院目前必須繼續與古士曼管理會之合約，不應計劃成爲一所自由獨立、自行管理的老人院。

陳秀英說，古士曼管理會自一九八〇年始即與院方董事們一同籌創辦頤養院，療補助政策很了解，董事局對古士曼的管理是完全滿意的。

此外，董事局去年底對院方家屬及社區朋友所作之承諾中，還有設立一個處理文敏感事件的政策和程序，以及招聘雙語院長。陳秀英說，此二項已積極進行中，阮陳鳳擔任管理會和職員的聯絡人已半年，成績十分理想。至於招聘雙語院長，則仍未有人合適人選，她明確表示，招募一位具有醫務專業知識、兼有行政能力的中英雙語的人才實在不容易，但該院極渴望聘用一位雙語院長，基於該院大多數病人都為非英語人士。

陳秀英又透露，中華頤養院之近期計劃是上月中開始組織一個紐英倫中華護士聯會（New England Chinese Nurses Association）及關注參加了該小組。

傳統上亞裔工人未能在建築界就業，

其中的障礙是：（一）缺乏有效地推行「肯定行動」的指引。（二）亞裔工人無法進入建築

業工會，特別是學徒計劃。這由於：一些

傳統上亞裔的規限，給予已進入該行業及有些經驗的工人有優先權，及沒有把亞裔列入「肯定行動」目標中保護類別。此外，

傳統上亞裔文化本身，認爲建築工作是不值錢的。

十九的病人是持醫藥補助證的。陳秀英指出，在四月下旬，財務研究小組報告研究

在監察推行波士頓居民就業政策扮演了一

個關鍵性的角色，該政策要求所有私人承建商在發展工程中盡量僱用百分之五十波士頓居民，百分之一十五少數民族及百分

之十婦女。

工作小組最近與麻省水力資源局

會面，開始討論水力局如何利用耗資七億

元的清理波士頓海港工程，製造出一些就業機會，以惠及波士頓社區，包括華埠在內的有色人種。

華埠南端社區議會商業文化小組負責人胡國新在議會之每月例會中向大會報告，今年之八月中秋節將由華埠社區議會、亞美華埠商會及中華公所共同贊助。中秋節籌備會之主席爲周錦輝，此外還須徵求更多社區人士義務協助辦理。

經亞美華埠商會之推動，中秋節慶祝會已得到若干機構的贊助，包括紐英倫醫院、麥氏結構公司、甘寶財團和許多銀行。

慶祝此中國傳統節日的第二十年度，故此

今年之八月中秋節將由華埠社區議會、

亞美華埠商會及中華公所共同贊助。中秋節籌備會之主席爲周錦輝，此外還須徵求更多社區人士義務協助辦理。

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工作小組正游說州政府對所有與州有

關的建築工程採用類似的政策。爲了達到

這目的，工作小組最近與麻省水力資源局

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有着來自社區領導的積極監察、市及

州政府的承諾及資源，加上適當的在就業

政策上的「肯定」立法，情況是有利於如

華埠社區在建築業蓬勃期的全面參予。除

此之外，所有必需的，就是你的興趣了。

結果，並建議中華頤養院目前必須繼續與古士曼管理會之合約，不應計劃成爲一所自由獨立、自行管理的老人院。

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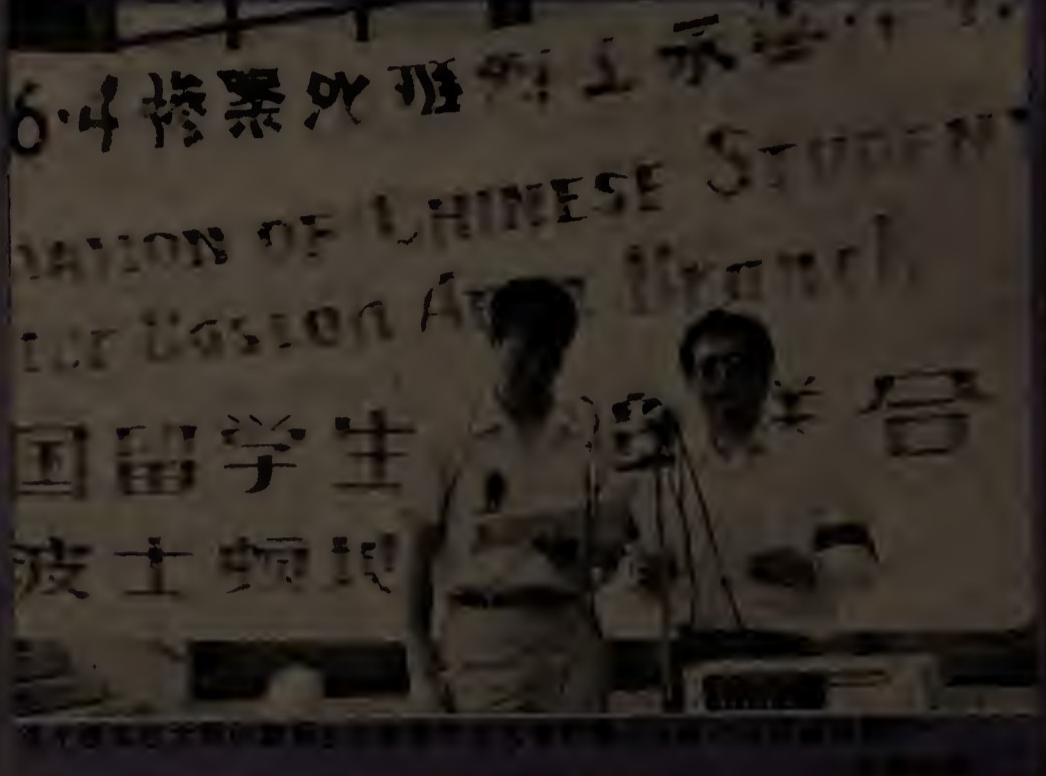
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SAMPAH



杜卡基斯宣佈麻省支持中國民運

下半旗致哀 會見中國留學生及華人代表討論支援方案

致函廣東省省長曉曉自自由民主大義

聯合各州省通過請案呈總統

北京市於六月四日發生隊殺人事件，轟動世界，麻州州長杜卡基斯於六月六日即宣佈麻州支持中國民主自由運動，即日會見了十四名來自波士頓地區各大學的中國留學生代表及華人代表，包括昆士校長黃伯勳、移民務處長林鴻和華人前進會主席李素影，討論支援學生民

方案，並於州政府大廈下半旗致哀。杜卡基斯說，麻州是獨立革命的發源地，是民主自由的搖籃，中國人民渴求民主自由，麻州理當給予全力支持。對於北京學生為民主理想而鬥的勇敢行為，他很受感動，在新聞報紙中看到中國人以血肉之軀面對坦克和槍械仍然站立無畏

市長費林與波城華人學生向北京死難者致哀

—宋明怡—

六月七日，波士頓細雨霏霏，數百名華人和中國留學生，還有不少美國人，集合在市政府大樓前，一同為遠在北京因擁護民主而遭殺害的學生與平民默念致哀，市府前的旗幟均下降一半。

出席哀悼會之市長費林哀傷地說，波士頓乃美國民主自由的誕生地，波士頓居民該全力支持中國人爭取民主自由，全美國也應如是。

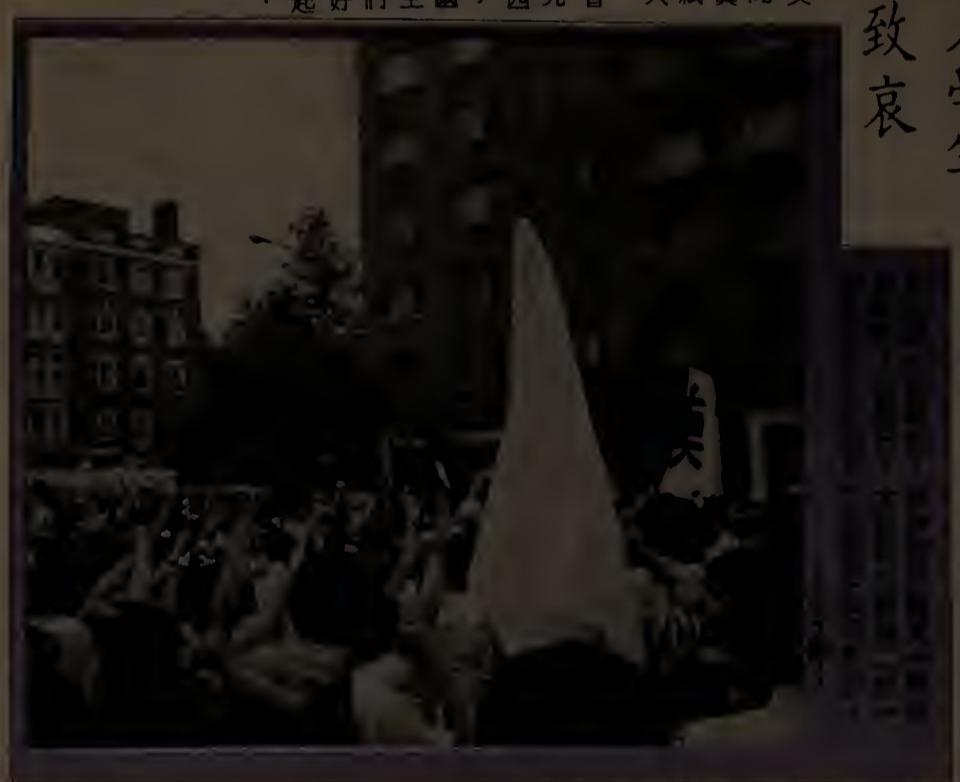
留學生代表哈佛大學比較文學博士張隆溪致詞說，中國政府的暴行應受整個文

—宋明怡—

明世界的責，他又特別感觸西方的報導，展示運動真相，中國新聞却祇報導軍兵傷亡，令人憤怒。

另一位代表省理工學院化學系研究生馮旭東說，六月四日將永遠不被忘，我們會為這些在中國的兄弟姊妹們的主權到底，我們不感到孤單。

留學生代表哈佛大學比較文學博士張隆溪致詞說，中國政府的暴行應受整個文



內文提要

- * 儒界各社團譴責北京屠殺事件
- * 中華頤養院未能自行獨立管理
- * 招聘亞裔進入建築行業
- * 中國支援基金成立救助受害家屬
- * 從藝術看中國文化對西方的影響
- * 錯誤使用放置垃圾箱可遭檢控
- * 哈佛麻省理工波士頓成立中國學生自治會